A SERMON

Preach'd before the

SONS OF THE CLERGY,

AT

St. *Nicolas*'s Church,

IN

Newcastle upon *Tine*, Sept. 9th, 1712.

Publish'd at the Request of the Stewards, and the rest of the SOCIETY.

By NICOLAS BURTON, M. A.
and Lecturer in the Cathedral and St. *Nicolas*'s Churches in *Durham*.

Newcastle upon *Tine*,
Printed and Sold by *John White* (Printer to the SOCIETY) at his House on the *Side*, 1712.

(*Price Three Pence.*)

ADVERTISEMENT.

A Sermon preached to the Sons of the C
Upon their First Solemn Meeting at St. N
Church, in *Newcastle* upon *Tine*, Sept. 10th,
By JOHN SMITH, D. D. And Prebend
Durham.

Also,

The Duty of Charity to the Souls of Me
Sermon preach'd before the Right Worshipf
Mayor, Recorder, Aldermen, Sheriff, &c. of
castle upon *Tine*, at *All-Saints* Church, on *All-*
Day, 1711; At the Anniversary Publick-Exa
tion of a Charity School there. By CHAR
WARD, M. A. Lecturer of *All-Saints*.

Both Printed and Sold by *John White*, at his Ho
the *Side*.

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To the Reverend

John Smith, D.D.
AND TO
Mr. *John Rayne*,
} Stewards,

AND

To the reſt of the SOCIETY of Clergy-mens Sons.

Gentlemen,

SINCE you were pleas'd to over-rule the Deſign I had, not to Publiſh the following Sheets, and to lay your commands upon me, (for ſuch I account your Requeſt) to that purpoſe; I here readily obey; hoping, That as you are the Authors of the Publication, ſo you will be the Patrons and Defenders of the Author.

This ſort of Offspring of the Clergy do often ſtand as much in need of the Love *of the* Brotherhood, *as that which*

you

you have already so generously reliev'd; writings *having no better Treatment in the* [illegible] *than their* Children; *and that for the same* [illegible] *too, because they are* Theirs.

You have undertaken to support the one, *have given more than one Earnest of your good* [illegible] *tentions; and thereby I am encouraging it to* [illegible] *your Charity to* the other: *It is like the* [illegible] *the young Objects of your Society, weak and defe* [illegible] *less, pretending to no merit but it's Relation to* [illegible] *and onely not an Orphan. Yet since you are* [illegible] *rys to it's* Production, *it is but Justice you* [illegible] *be instruments of it's* Preservation.

Therefore, my Worthy Brethren, shew that [illegible] *fection to it, which it so imperfectly expresses* [illegible] *wards* you. *Love it with that* severe tend[erness] *it endeavours to persuade you to use to one an*[other] *and then you will be* charitable *Adversarys to* [illegible] *Enemys,* kindly *Just to* it, *and do particular Hi*[nour] *to,*

Gentlemen,

Your most Humble Ser[vant]

and Affectionate Bro[ther]

NICOLAS BUR[TON]

1 St. *Peter*, II. 17.

—*Love the Brotherhood.*—

HERE are two main things, my Brethren, for which you are here again met, *before God*, as a Society; *To Honour your Parents*, and *to Love one another*. In the former of these Duties you have already been fully Instructed; (for you must give me leave to say *Instructed*, when I speak of so able a Hand.) The latter I have now undertaken; not out of any vain design to teach so many Equals and Superiours; but that I may shew my self a sincere member of your *Brotherhood*, by endeavouring to promote that, which is the Bond and Cement, the Life and Perfection of all Fraternal Society. For were it not for *the Bands of Love*, which the Prophet speaks, are *the Cords of a Man*; all Relation, not even the Tyes of Blood, would be sufficient to oblige *Brethren to dwell together in Unity*: No Combination, no In-

dentures, without That, would be stron
nough to make those *of one House*, to be
of one Mind. Nay even the *Love-Feast*, w
we are now preparing our selves for, will
little better than a Riot, if it be only Titul
If there be such *Spots* in it as St. *Jude* compl
of; such *Divisions* and *Irregularities*, as g
St. *Paul* so great Offence, as even to a
that most Primitive Custom.

It is no little Commendation to the
we live in, that there is so general a pro
sion to revive those so long antiquated
of Charity: Which, as now practis'd,
perhaps they may not be wholly of the
nature with the former; yet so much g
hath been done by them, that we may j
hope there is now risen among us a *true S*
of Primitive Christian Love, without the In
veniences and Abuses of it.

It wou'd indeed be a more agreeable
to commend the pass'd Performance, tha
excite to the future Duty; to set forth w
has been already done, than to lay before
what is yet to be doue: But since this So
is so young, that it's Atcheivements cannot
require an History; I shall keep close to
Text; which, tho' it is so strict a Comm
to Love the Brotherhood, yet it wou'd not e

he Fondneſs of an unſeaſonable Panegyric; It will be enough, if God grant, that thoſe who ſucceed us, ſhall be able to turn our Exhortations and Perſwaſions into Commendations: hat is to ſay, That you have *Honour'd your Father and Mother*, and that you have *Lov'd the Brotherhood.* Which laſt, that we may the better do, I ſhall now endeavour to put you n mind of the ſeveral ways and means *of Loving our Brethren*; in order to perſwade you o ſhow thoſe real effects of *Love* to them, without which *Love is no longer Love.*

But it may perhaps be firſt expected, that I hou'd give an Account of the word *Brotherood*; which being of ſo general and extended Signification, will take in all Humours and Colours of Mankind, all Sects and Religions, which are no leſs diſtinguiſhing Characteriſtics of moſt Nations, than Blackneſs is of the *Ethiopian*, or Whiteneſs of the *European.* For no difference of Complexion, either in Countenance or Religion, can make us Aliens to the blood of *Adam*, God, as St. *Paul* ſays, *having made of one Blood all Nations of Men, to dwell on all the Face of the Earth.*

Socrates had a Notion that the whole world was but one great City, of which he had the Generoſity to own himſelf a Citizen: And we

may with as good Reaſon call all Man one *Brotherhood*, one great Fraternity which every ſingle man is a member, ther he will be ſo juſt with the Philoſophe own it, or no.

As every man is a *Neighbour* to every m ſo is he a *Brother*. But we muſt not ſo that the Apoſtle here in the Text, more p cularly underſtands by *Brotherhood*, thoſe were initiated into the Chriſtian Relig ſays he, *Honour all Men*, *Love the Brother* Showing us firſt our Duty to *all Mankind*; T to *thoſe of the Houſhold of Faith*. But ye ven this ſenſe is too general for our pre Occaſion; our *Brotherhood* being in a m narrower compaſs than, either the Chri Faith in general, or even our own Churc particular. Our Combination is confin'd to one corner of the world; and tho' littleneſs of it may ſeem to make it *Cont ible*; yet the Members of it are *Honour* They are the moſt important part of the E bliſh'd Church; The Offspring of *God's and Inheritance*; The Poſterity of thoſe *Miniſter at the Altar*; Men who are *Holy Birth*, as their Fathers by *Creation*; Who, they inherit not the *Prieſthood*, as did *the of Aaron*, yet that Honour and Bleſſing

San

nctity, ſo conſpicuous in the *Prieſtly Office*, d conſequences of it, they do and ought inherit. Such is our *Brotherhood*, ſuch is *Relation* to one another; which we ſtill ake a nearer *Relation*, and a ſtricter *Brother-d*, by conſenting thus to meet before God Love one another.

Now to *Love the Brotherhood*, there are two nner of ways, *in Word* and *in Deed*: by ich diviſion I intend not to diſtinguiſh arity into real and verbal only; but by *rd*, I underſtand *Advice*, and *Exhortation*, d *Perſwaſion*, and *Correption*, and ſuch other ts of *Love to our Brethren*, as may be per-m'd by that *little member the Tongue*: By *Deed* refore will be meant all Actions whereby may *Love the Brotherhood*; ſuch as *Alms-ing*, *Perſonal Aſſiſtance*, and the like.

Of theſe two general ways and means, and ir ſeveral ſub-diviſions, I ſhall ſpeak as efly and plainly as I can, with as cloſe ap-cation to our particular caſe as the thing l bear.

Firſt then, we are to *Love the Brotherhood* *Word*. The firſt and perhaps too the great-nd beſt *Labour of Love* may be conceiv'd the Mind, and declar'd by its Interpreter Tongue: This is a buſy member, and is very,

very apt to fall into mutiny and diſor
it be not imploy'd in ſome public or hon
ble work. What wiſe Commanders d
their Soldiers when no Action is near, m
a good Rule in this caſe: They ſet the
build for the Common Good, inſtead o
ſtroying and razing; inſtead of falling ou
doing miſchief to themſelves, they are
Benefactors to others. Thus that M
which is ſo often *ſet on fire of Hell*, ſho
heated and lighted by *Love*; that ſo inſt
firing the World, it may be uſed to kindl
inflame in us Charity one towards anot

The firſt Act of *Love* proceeding fro
Tongue, is *Advice*, and that either *Pu*
Private: The former is often and well
in ſuch Auditorys as this; the latter ſec
by *Brethren* amongſt themſelves. For thi
may be occaſion, either as to matters o
rality or *Policy*.

If that grievous complaint of the E
of a marry'd Prieſthood be true, there
deed not only great occaſion, but the
neceſſity for *Brotherly Advice* in the firſt o
caſes. But we are not only in hop
ſuch a Scandal does not take place amon
but we are well aſſur'd that it is only
lumny, and us'd as an Argument againſt

ge in Priests, when all others fail. For if were to make a general History of the lau- Sons of the Clergy, (for we know there such a thing as *Fils de Prêtre* amongst thole the *Cœlibacy*,) we shou'd not find among generation of men so many Worthy and nourable, so many Virtuous and Godly ions, as in their Tribe. For as it is con- d that the English Clergy are the most Re- ar, as well as the most Learned in the rld; so we cannot suppose that their Chil- n should degenerate, beyond all others, ha- g the *Example*, as well as the *Advice* of their r *Natural* and *Ghostly* Fathers both in one.

I know it is, and has been the Practice of a ulent party to make *black Lists* of such as any way related to the *Altar*; but if we duct out of them all the *Calumnys*, all the *cious Lyes* and *Forgerys*, together with those *ly Christian Principles* which they lay to our rge as *Crimes*, these long Rolls will either nish, or redound as much to our *Commenda-* , as to their *Confusion*.

But now, since we know there are such men ither hand of us, so industrious to blast *Reputations*, and to blot our *Escutcheons*; us be *as industrious* to prevent all occasions *Calumny and Detraction*.

Many

Many of our *Brotherhood* have been
phans so soon, that they could not we
any great provision left them either of
Fortune: To be sure the Poverty and W
of such forlorn creatures often lays the
to great temptations of acting below
selves, both as *Christians* and *Gentlemen*
so I must call them, whatever their C
stances be.) These therefore, my Bre
are the Objects of your *Advice*; These
great need of this *Love of the Brotherhoo*

If then thou seest thy poor *Brother*
himself in the world, for want of Dis
or Management, fail not to give him suc
sonable Counsel as may retrieve his Affair
deavour to supply that want of Edu
which the death of his Parents has occa
In a word, of a *Brother* become a
Teach him to bridle his Affections, an
his Passion. Form his tender Years with
Nurture and *Admonition*. Mould the W
it's true Shape and Form whilst it is so
pliable. *Teach him in the way that he sho*
and make such deep Impressions of it
his mind, that no age, or change, or c
may wear it out.

If he hath contracted any vitious
before thy *Brotherly Love* hath found h

with him not like a *Magistrate*, but a
er; the *Tenderness* of the *one* will go much
en, than the *Austerity* of the other. The
ness of thy *Advice* will be here of great
ent: therefore be tender of his *Reputation*,
thou art endeavouring to mend his Re-
ion; and so carefully *cover* those Faults,
ch thou wouldst wholly *blot out*. Thus
willst make him a party against himself,
he will be *willing* to be heal'd, which is
best State a Sick-Person can be in; next
ealth it self.

think I need not tell you that such *Society*
is have more obligation to, and necessity
such *Advising* as I have urg'd, than any
rs: For you cannot but know, that tho'
y *Brotherhood* be a *Common Cause*, yet *ours*
in more respects than the rest. Besides
ion, *Relation*, (and that to the *Altar* as
as to *one another*,) and *Combination*, there
me other Considerations more particular-
quiring us thus to *Love the Brotherhood*; i.
those fatal blots which single miscarri-
ay upon us all. You know they were
ons of Eli, who made the People hate *the*
g of the Lord. But of this enough.

to Advice in matters of *Policy*, it will
y difficult to give any Rules about it;

But thus much it is necessary to say, managing and contriving for the better ment of the great *End* of our Society, is the first and great *Aims* of the *Society* man's Counsel therefore ought to be ent to this *Love of the Brotherhood*; e their's, whose Employments have giv more than *Common Skill* in managing proving *Stocks* and *Funds*. But this is ness of private *Consultations*, and *Committ* must therefore be left to their *Discretion*

I should now speak of *publick Ad* I have observ'd that there are so ma so excellent *Discourses* upon these O that it is wholly needless, were it in my to offer any Instructions of this kind. *Sons of the Clergy*, upon these Subje even outdone their *Fathers* in all othe I may safely say, That there are no D publish'd, upon any *Christian* Topi have more *Eloquence*, more *Affectio Spiritual Advice*, more *Piety*, more *L* or a better *Aim*, than those *Sermons* been preach'd before such *Societys* as th worthily these our *Brethren* have sho *Love to the Brotherhood*, I leave to Judge, who yet want the Pleasure a of perusing them; Beseeching them

ne time, not to omit any opportunitys of *great a Bleſſing.*

There is one thing I would ſuggeſt upon s Head, but I know not whether it is not eady practis'd: I mean that thoſe Diſcourſes ich are publiſh'd *at the Requeſt of the Society*, ould be made *a Benefaction to it*: And ſo, if y be really valuable, they will make a *ble profit.* And now having ſaid this, I pe all will be cautious how they make ſuch *queſts.*

A ſecond way of *Verbal love to the Brother-* d is *Exhortation*; an Act of more *boldneſs*, n *bare advice*, and ſuch a one as ſhould take ce, where the other will not. As it will hard to ſay much on this point, ſo much d not be ſaid. No man need to be, ght, that where *the ſtill voice* will not be rd, it is neceſſary *to lift up the Voice.* Cry d, *Spare not*, ſays God to the Prophet; *lift thy Voice like a Trumpet.*

Some Men are ſo ſtupefied in their Sins, ordinary Advertiſements will not awake m. A Man muſt be *earneſt* and *warm* with , before they be able to perceive his drift. muſt heap *line upon line, precept upon precept*, e he can touch them to the Quick.

The *difficulty* and *danger* and *labour* ſort of *Love*, muſt not be any excuſe for the non-performance of it. What take thee ſome time and pains to thoughts into good order and proper upon ſuch an occaſion? Will't thou leave thy *Brother* to dye in a Lethargy, trouble thy ſelf to ſpeak ſo loud as to him out of it? This is unkind, to prefer own caſe to his preſervation. But thou eſt that it is dangerous; and art afraid curr thy *Brother's* hatred. Yet *hatred will*, ought to be no diſcouragement; will ſoon be overcome by it. But *task* is *hard* and *difficult*; but it is alſo *glorious*: The attempt only without ſuc not a little commendable. But rem that difficulty ſhould be a Spur to a g mind, and a more forcible argument fo diligence there cannot well be, than t Buſineſs requires it.

All *Brotherhoods* require this Duty o own proper Affairs; but *our's* more par ly; many of us being in Authority, an qualify'd than the reſt for ſuch Under Beſides our caſe more eſpecially dem that the Scandal of forbearing ſuch may not fall upon us. For where wil

n take place, if one *Brother* neglects it to ther? Where may we look for it, if a ſs will not uſe it to the *Son* of his *Brother*? But thirdly, *Perſuaſion* is much of the ſame ure with the foregoing Duty; but as I ll handle it, it may paſs for a diſtinct ad.

In the two former diviſions we have con- er'd more particularly the *Morals* of our thren, that ſo both *we* and *they* may be eleſs *before God and Men*; I ſhall now en- avour to make their *Principles* as innocent as ir *Practice*. This is the proper buſineſs of *ſuaſion* to inſtill *good Principles*, and to con- *ill ones*.

But here I deſire my Brethren would take ice that I do not charge *this* or *any other* So- y of the like kind, with any guilt in that re- ct. But yet however, ſince the *Clergy them- ves* are not wholly free from the *Imputation*, may be fear'd that ſome of their *Children* like- ſe, may be liable to the ſame: I ſhall there- e in a few words try to prevent or cure ſo ſhionable a Diſtemper.

It muſt be allow'd that all ſuch *Doctrines* in ligion as paſs for Principles, but yet are conſonant to *the Word of God*, are *Evil*. for example, *The Lawfulneſs of Reſiſting the Supream*

Supream Power. A Denyal of the Deity of [illegible] *and the Holy Ghost. Making Epiſcopacy a* [illegible] *Inſtitution,* and *Aſſuming a power to confer Orders;* Theſe, I ſay, are *bad principles,* be they have no countenance from *the word of* but are directly contrary to it, as has been ficiently made out by many *learned* and *una able Treatiſes* in ſeveral Ages of the Ch

Theſe *falſe Doctrines* are more particu ſcandalous to be held by the *Clergy,* or *Offspring;* becauſe they ſtrike at the Funda tals of the *Chriſtian Church* and *Religion own* more eſpecially.

For what ſhall we think of that man, Education, Subſiſtence and Fortunes de upon the Church, who yet maintains it lawful to take up Arms againſt the *De of the Faith?* What of him who denys th *ticles his Father Subſcrib'd;* nay perhaps too? How can He call himſelf the *Son Church-man,* who rejects the firſt words *Goſpel?* With what face can He pretend Relation to *Chriſtianity,* who denys *his Re* Or what right has he to ſo glorious a the *Holy Seed,* who degrades *his Sanctify* a word, What an unworthy *wretch* muſt who ranks his *Father's Honour, his Order* in the *gift of the Spirit,* with the impud *Schiſmatics* and *Heretics?*

For these and the like reasons, my Brethren, beseech you to perswade those among us, if ere be any such, who thus deny the *Gospel*, they id their *Fathers* liv'd by, to return to a *true* nd *sound mind*. There is no instance of Bro-erly *Love* and *Affection*, which is greater than is. You can not do any thing more Meri-oriously serviceable to *the Brotherhood*, than by owing this *Love* to such poor mistaken retches. I need not furnish you with *Argu-nts*: *The Word of God*, and *the Labours of the hurch*, have made sufficient Provision of that ind.

But 4thly, *Brotherly Correption* is also an ct of *Love* to the *Brotherhood*; Tho' it may em severe and unkind, yet the *good end* it aims will make large satisfaction for the *rough-ss of the means*; nay, so it may be ma-g'd, as to have no Offensiveness in it; but e must be cautious how we forsake the *Truth* endeavouring to *speak smooth things*.

Now this Duty is so necessary to *the Chri-n Society* in general, that I know not how apply it with any particularity to *our selves*. herefore instead of giving rules for it, let us ay that we have no occasion for it: That all ho are Related to the Ministry may so be-

have

have themſelves that they may be *unblam*
That they may walk worthy of their *H*
Holineſs, and their *Chriſtian Vocation*; that
ſcandal may be given to *thoſe who are* with

This is what I cou'd find to ſay of the
general head: I know indeed many
branches might have been inſiſted on,
theſe I hope are the moſt neceſſary and ap
cable to our *Peculiar*.

I go on therefore to the SECOND
neral manner of *Loving the Brotherhood*, w
is *in Deed*: Of which neither the time no
ſubject, tho' vaſtly copious, will ſuffer m
ſpeak many words. For tho' in ſuch an O
of general matter, it may be thought an
thing to find enough to ſay to all partic
caſes; Yet ſo many have had their choice
fore me, that they have left me little to do,
to refer you to them. But beſides, I ſup
that, by the Authority which the *Society* h
ver it's Members, the manner and meaſu
our *Almsdeeds*, I mean ſuch as are requir
ſettled and fix'd. If all be bound to a
Contribution, to what purpoſe ſhou'd I h
to make thoſe *willing*, who have already
ſented?

But here it will be reaſonably alleg'd,
tho' prevented in that care, yet it will be
p

ed that we ſhou'd ſtir up the *Brotherhood* a higher pitch of *Love*, than barely to obe the Orders and Conſtitutions of our *Fra-ity*. Our *Relation* and *Combination* make all *equal*; but why ſhou'd our *Charity* be *l*, unleſs our *Fortunes* alſo were *ſo*? But if y were, our *Meeting* would be, to no fur-r purpoſe, than a *Philoſophical Sympoſium*, or *riendly Collation*. Remembring therefore that neceſſi-y of ſuch *Brotherhoods as ours*, pro-ds from the inequality of Circumſtances in perſons concern'd, we ſhou'd make as con-rable difference in proportioning our *Alms*, here is in the *Objects* of them: That is, *We* u'd *give* according to our *Abilitys*, and *they* u'd *receive* according to their *Wants*. For *equal Diſtributions*, and *ſtated Collections* are mmendable in due place; Yet certainly it u'd be highly ridiculous to ſupply all men's nts after the ſame manner: This wou'd be *ing* the *naked*, and *clothing* the *hungry*. There-let every man be conſider'd by his neceſſi-and according to his *Emptineſs* let him be *with good things*; and that this may be better done, let the *Rich* proportion their to their *Eſtates*. How meanly, how ſcan-ouſly will it look to find, in the ballancing Wealthy man's Accounts, *cyphers* and *units*

anſwering *Hundreds* and *Thouſands*? T
poor *Widow* giving all *her Subſtance*, an
Publican his *two mites*, wou'd raiſe the
nation of all well diſpos'd minds: Suc
haviour, wou'd make even a *Publican*
ſcandalous, and give him a ſtill better
be rank'd among *Sinners*. For without
tho' *Charity* is a *Free-will-offering*, yet
Duty; and therefore as a total omiſſio
be a *great Sin*, ſo a penurious, ſneakin
formance cannot but be *criminal*. T
thou art not oblig'd to give more than thy
but haſt thou no *Honour* nor *Generoſity*,
nor *Gratitude*? Will neither the *Miſerys*
Brotherhood, nor thy own *Abundance*,
thee to *Liberality*? Conſider that all thy
fluity is the *Gift of God* to thee, and the
in *meer Gratefulneſs* thou oughteſt to
ſome of it, ſome *handſome ſhare* of it, fo
ſake. Therefore my Brethren, You
God hath *Lov'd* in a more conſpicuous
ner than the reſt, *Love* you the *Broth*
in the ſame proportion. You ma
ſtinguiſh your ſelves by your *Alms*, w
Oſtentation, as God has diſtinguiſh'd
your *Eſtates*. Fear not to excell in *good*
and as your riches have given you a
in place, ſo let them give you *precedence i*

ſham'd to take the *Privilege* of your *Ow*
, if you are ſo mean and little as to
ke your *Condition* your *Privilege*: For you
ght not to ſtep before your *Brother* in *Honour*,
eſs you likewiſe go before him *in Generoſity*.
s preſumption to ſit above him *in Place*, if
are below him *in Charity*. It is *Charity* that
kes one *Chriſtian* more *noble* than another;
d if they who are *rich* refuſe to make ſuch a
rchaſe of Honour, they muſt expect to be *de-*
ed, and *poſtpon'd*. But of all ſorts of *rich*
, thoſe of the *Sons of the Clergy*, are moſt
xcuſable, if they are niggardly in this Re-
ct. They cannot but have often heard
ir *Father's* urging the duty; and therefore
hey have any reſpect to their *Authority*, they
ght to be the moſt ready in their *Contributi-*
, eſpecially ſince it is to their *Brethren*. If the
duaſions of their *Fathers*, and *Love to their*
otherhood will not open their *Hearts* and their
nds, we ought to look upon them as *Aliens to*
r mother's children.

Now ſuch Perſons do a double diſſervice to *the*
otherhood, they are unkind themſelves, and give
ill example to them, who tho' not ſtrictly of our
ternity, do yet bear a Loving and Charitable
rt towards us: Who wou'd without doubt exert
mſelves with more Alacrity, if they ſaw our Foot-
s before them. Let us therefore invite *their kind-*
by ſhowing *our own*; and let us alſo be grateful

to

to shew in paying our respect of Commenda
Prayer for their Charity to the *widow* and
that so *we* may bring down a Blessing upon
for the Blessing they bestow upon *us*.

As to *Personal Assistance*, I think I need n
any thing of it, since Men are generally much
ready with their *Service*, than their *Alms*. H
cannot endure to part with any quantity of
will yet be ready to take great pains to serv
with his *Interest*. Perhaps he will not give y
his own, or contribute himself; yet he will
a *contribution* for you. Tho' this *Tenacious*
by no means to be commended, yet the other
lity is highly commendable; and that amon
sort of Men so much as *Brethren*.

It is a certain sign we *Love the Brotherhood*
we spare not our *Persons* for their sakes. *No*
hath more Love than this, to lay down his Li
his Friend: And no man hath more reason
this, than *those of our Household*. We have
Enemys, more than any other sort of men
and therefore it is necessary that we the more
unite and *combine* to defend our selves against

But here lest I should be thought *to blow a*
pet, and excite you to *Arms* against your E
I shall conclude all by the following short *E*
tion, *Have no Quarrel with any; Owe no*
thing, but to Love one another: For *Love is*
fulling of the Law: Of the particular *Law*
Brotherhood; and of the common *Law* of
anity. Which God of his infinite mercy
may sincerely endeavour to do, that so we
taken in to *the Brotherhood* of *Christ*, w
promis'd no further to *Love us*, than as we
Brotherhood. Now to God, *&c.*

FINIS.